

The argument of the Epistle to the Hebrewes, gathered by Des. Erasmus of Roterodame.

Nation resisted the gospel of Christe with more obstinate mindes, then the Jewes, which bare also a speciall malice agaynst Paule, partly for that, that he openly professed himselfe to be an Apostle of þe heathen, whome the Jewes abozred as unreligions, and godles: and partly because he seemed to abolithe Moses lawe, which they counted most holy, & desired the same to be published thozough all the world in the steede of the gospel. Insomuche that there were some euen amonge them that had receyued Christes doctrine, which thought that the obseruation of the lawe ought in any wyse to be forgoen and coupled with the gospel. Wherfoze the saythfull at Hierusalem, were sundrie wayes byed and iniured by such as resisted the gospel. For the aduersaries beinge common officers, and hauing the publike auogizite in their handes, the sincere professours of the gospel were cast into prison, were scourged, and suffered spoyle and losse of theyr goodes. Paule therfoze comforteth these good men by þe example of the old sayntes, which for the mosse parte were exercised with such like, or greuouser calamities that these vertue therby might be tried, and made moze excellent. But chesely he comforteth them with the example of Christe, and hope of the heaumenly reward. After this he declareth that now that Christes gospel hath shewed furth his shyning lyghte, the shadowes of Moses lawe haue vanished awaye, and continue no longer. And in this place he repeateth many thynges out of the olde testament, and applieth them, both to Christ. He teacheth further, that we ought not to hope for saluation by keepinge of the lawe, which was geuen but for a tyme, & was superflue, but by fayth, by which those olde notable holy men, whose remembrance the Jewes had in great veneration, chesely pleased God. In the ende he teacheth certayne rules pertainyng to christian maners.

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¶ The ende of the Argument.

The paraphrase of Erasmus vpon the Epistle of the Apostle sainte Paule to the hebrewes.

The fyrst Chapter.

The text.

God (in tyme past) diuersly and many wayes spake vnto the forefathers by prophetes: but in these laste dayes he hath spoken vnto vs by his onely soune, whome he hath made heire of all thynges: by whome also he made the world. Whiche soune bringeth the happiness of hys church, and the very ymage of hys substance, cutt age all thynge with the maye of hys power: hath by hys owne person pouched ouer synners, and stretcheth on the right hande of the maiesty of hys: being in muche more excellencie then the Angells, as he hath by his excellencie obtained a more excellent name then they.



W here as in tyme past alwaygher God, beyng, for the tender loue he bare towarde vs, to prouyde for the health and saluacion of mankynd spake oftentimes diuersly, and many wayes by his prophetes, vnto whom he appeared and shewed hym selfe sometimes in a clovde, somtymes in fire, otherwhyles in a softe whistling wynde, nowe vnder one likeness, and nowe vnder an other, somtwhyles by Angells, somtwhyles by secreete inspiration of mynde: as the length in these laste dayes, because he would more manifestly declare his charite towarde vs, and put vs in more assurance, he hath to sprake vnto vs, not by Angell, nor yet by a man prophete, but by hys onely soune Jesus Christ, whome he hath by his eternall appoyntment and determination made heire and heire, not onely of the Jewyshe nation, but of the whole world, as hym that is his true & only soune, who is the Lord of all thynges that are made in heauen & in earth, according as the father promised before in prophetes. Further is it any merueyle if he would haue the signory of the whole world comen betwene hys soune and hym, seith that by him he made the same. By worde he made the world, and the soune is the eternal worde of the everlastyng father: neither made he the world by hys soune, as by an instrument, or seruante, but all thynges were so wrought in the creatiō thereof, that there was one, & the selfe same power of the father creating it, and the soune. For Jesus Christ is not so the soune of God, as godly men are oftentimes called the children of God, because they obey gods commaundmentes, but because he was begottē God of God the father, and so begotten, that he is of the same nature with the father. And where as he was the everlastyng brightness of the fathers glory, as light proceeding from light, and the very image and resemblance of hys substance lyke in all poyntes and equal vnto him of whome he was begotten: and where he is not onely the maker of all creatures, but also governeth and curmeth aboute all thynges that are made and created with his becke and almyghty commaundment together with alwyghty God the father: yett make whitherto he abasēd him selfe for our cause.

He toke vpo him mans nature subiecte to al the iniuries of our wretched state and condition: and dying, offered vp him selfe a sacrifice for our sinnes in the altar of the crosse: & whereas before the pile of Moses lawe was wonte to pounge synnes by the offering of a beastes bloude, he purged the offences of all mankinde by the shedding of his owne holy bloude, and by this abasing and humbling of himselfe gaue so greate glozy, that after he was reliued, and recouered into heauen, he sat on the ryght side of the maiestic of God the father, wherein he was alwayes egall vnto hym selfe touching his diuine nature. But his maiestic more plainly appeared vnto the worlde thowhe his humilitie, in so muche that he, who seemed before more lowe and abjecte then the lowe lie, is nowe greater, and so take, not only then the prophetes, but also then the Angells selues: and so much the greater, as the name of a souldier is more dignitie then the name of a seruante. For this worde angell is a vocable or worde signifying a minister, and is a name agreeing to an inferiour. Undoubtedly his and great is the dignitie of angells, for that they alwayes assise the father, and beholde his visage. And amonge them there are some that excell the rest in dignitie.

For into which of the Angells sayd he at any tyme? Thou art my sonne, thou shalt be called thy father, and he shall be thy sonne. And againe, when he broughte in the first begotten sonne into the world, he sayeth: Who sitt at the right hande of God we worship hym. And vnto the Angells he sayeth: Who weareth his angels spiritus, & his ministers a flame of fyre. But vnto the soune he sayeth: Thou shalt be called for euer and euer. & he scepter of thy kingdome is a right scepter. Thou shalt haue a scepter of thy kingdome, and shalt be called thy sonne, both anointed thyselfe with the oyle of gladnes above thy felowes.

2 Be ceteri

But vnto what Angell sayd God euer geue so great honoure, that he thoughte to call hym by the name of his sonne: whereas he speaketh vnto Charle in the mistycall psalme in this wyse: thou art my sonne, I haue begotten thee to day. And againe: I will be his father, he shall be my sonne, for he made angells of nought, but his sonne he begate of his owne proper substance, like to euery thing & egall vnto hym selfe. Againe when in the mistycall psalme he broughte his sonne into the world, hauing vpon hym the habite of mans body, he speaketh in this maner: And let al the angells of God worship hym. True it is that seruantes are honoured, but the sonne (who is egall with the father) is adored & worshipped. But where holy scripture expresseth the dignitie of angells, what saeth it? Who maketh (saith the scripture) his angells, spiritus, & his ministers a flame of fyre. That angells were created, that haue they commet with o- ther thinges which were likewise created of almighty God. That they were made spiritus and mindes free from the mortalitie & corruption of mans body, & that they alwayes burne with godly charitie vnto their maker, as quicke and nimble ministers of his godly will, & commaunders, therein undoubtedly they excell vs. But howe much greater are the wordes that he speaketh vnto the sonne: Thou shalt be called for euer and euer, the scepter of thy kingdome is a right scepter. For where he to the name of God is geuen vnto the sonne: & where he to the state of a kingdome, is geuen hym: of a kingdome, I saye, that neuer shall haue end.

The paraphrase of Crasimus vpon the Epistle.

It foloweth in the same psalme. Thou hast loued rightuousnesse, and hated iniquitie, wherefore God, curth thy God, hath enoyred the with the oyle of gladnesse about thy felowes. Perceiue that he was specially reioyced of God the father about all his felowes, eyther men, or angels.

The teste. And thou shalt be in the beginning halle (after the foundation of the earth, and the heavens are the woordes of thy handes. It thy selfe, but thou endurest. But they all shall vnderstande also as both a garment, & as a vesture shalt thou winder them aboute, and they shall to day only be changed, but thou art euen the same, and thy yeares shall not faile. To whatt angell were these woordes first spoken, or els this that is written in another psalme. I praye on my right hande till I make thine enemies the fore Roke, let they not all ministering spirits that are sent to minister (as they) vnto which shall be spoken of saluacion.

And agayne make howe muche auoyntie is giuen the some in another psalme: and thou Lord (sayth the Prophet) in the beginning halle layest the foundations of the earth, and the heauens are the woordes of thy handes. They shall perishe, but thou endurest, and they all shall waxe vnto as both a garment, and as a vesture shalt thou winder them aboute, and they shall to day only be changed, but thou art euen the same, and thy yeares shall not faile. To whatt angell were these woordes first spoken, or els this that is written in another psalme. I praye on my right hande till I make thine enemies thy footstole. Therefore neither auoyntie to create, neither the maiestie of a kindome, is giuen vnto angels, but they all (howe greateso euer they be) are spirits appointed to serue, the which are of all tymes sent into the world, to assist such as shall be the heritors of euertlasting saluacion. Such subouertly are the disciples and folowes of Christ.

The ii. Chapter.

The teste. Wherfore the angels geue the more comely becometh the thynges that are spoken vnto us, than at any tyme we perceiue of it by the woordes which were spoken by angels vnto us. Inste: wher euer transgression and disobedience receiue a such recompense as shall be: Lowe shall we escape, if we desyre to greates saluacion. Whiche at the first began to be preached of the Eoangelists, and was continued vnto vs to day, by them that heare the word of heauens (which they haue both the angels and men) also, a holy spirit's assistance, a giftes of the holy god, according to a promise which the same the angels haue made vnto us by the word of the speake, but are in a certayne place in the world, saying: wher euer shall we be, we will be with you, as the same of them that thou wilt not deny. It is not in the world by a messenger, but the angels: thou hadst receiued hym with honour and glorie, and hast sette hym above the workes of thy handes. Thou wilt geue all thynges in subiection vnder his feete. In that he put all thynges vnder hym, he offereth nothing that is not put vnder him. Perceiue, we haue yet all thynges subdued vnto him, but hym that was made with them the angels, we haue yet all thynges subdued vnto him, with glory and honour, as the following of deca, that geue by the grace of god, should take of death for all men.

Merced that I haue to largely declared the dignitie of our saviour, is for this cause, that the greater he is, to whom the father hath sent into the world for our saluacion, the more diligent he is to maye geue to such thynges as he hath spoken vnto us, as at any tyme we forgett those thynges which the father hath taught and shewed vs by hym. Higher is he that sent hym, and greater ambassadour coulde he not send.

Hys pleasure was that this shoulde be the last ambassade by legacion: neyther is there any hope of saluacion if we despise this and sette it at naught, as our elders and forefathers despised Moses & the prophetes. The greater that the ambassadour is: the greater that the clemencie and gentleness of God is towarde vs: the greuouser shall the faulte of oure bysobedience, or els negligence be, excepte we do after hys wordes and teaching. For yt is al that God hath hitherto commaunded vnto our elders by hys Prophetes or aungels (who shewed vnto Moses goddes commaundementes be of weight and aurozytie: And if those were woorthely punyshed that bysobeyed suche thynges as were by them commaunded (bycause he stricth to despise God, who so despiseth hys messengers) howe shall we then escape punishment if we despise and sette at naught, not Moses commaundementes, but so ready saluacion, so notable, so euydent, and such as is frely brought vs, not by Moses, nor yet by aungels or Prophetes (agaynst whome there may be some suspicion of vauerie or lying by one meanes or other ymagyned) but by the soune of God hym selfe, who spakenot vnto vs a farre of our of a cloude, either in a dreame, or by any other waye wherein there myght be any suspicion of deceyte or legerdemayne, but was openly heard, seene, handled, and conuersaunt alonge tyme amonge men, declaring by very many and moste euydente argumentes & proofes, that he was the very soune of God, and offering perfitte saluacion vnto al the whole worlde thoz we saith of the gospel. And where as the breife of this so great a thing begonne first to be taught and preached vnto the worlde by our Lord Iesus Christ him selfe, who was not alonely the preacher of euerlasting saluacion, but also & auroze therof: afterwarde the same was confirmed of them that were wytnesses of all thynges that he sayde and dyd whyles he was conuersaunt with them: and lest they: preaching shoulde haue bene of small aurozytie and litle regarded, God him selfe confirmed they: wordes with diuerse signes of miracles and wonders, and other merueylous gyftes, the whiche that heauenly spirite diuersly bydistributed vnto hys, as he thought expediente for mannes saluacion: by all which thynges it appered very manifestly, that all thys that was done was nothing pertayning to mannes power, but to the vertue and power of God, and that he who firste hym selfe, & afterwarde by his disciples shewed these thynges, was not a man onely, but God couered with the habite of mannes body: And also that he was not an aungel the mystical Psalmes playnly declareth, witnessyng of Christ on this wise: what is manne that thou art mindedfull of hym: or the soune of manne that thou careste for hym: Thou haste humbled him a litle whyle lower then aungels. And streight wayes it foloweth: Thou haste crowned him with glozy & honour, and set him aboue the workes of thy handes. Thou haste putte all thynges in subiection vnder hys feet. &c. Neuer & God created the earth, it was then decreed by hys godly determynacion, that whatsoever shoulde be therein, the same shoulde be vnder the obeysaunce and subiection of Iesu Christe. It is not read that God gaue the reigne or Lordshippe of all the worlde (in the which aungels are also contained) to any of the aungels, for he that sayed: All thynges are to be put vnder hym, excepted nothyng that is not to be put in subiection.

The paraphrase of Erasmus vpon the Epistle

And the prophetic of this psalme is partly fulfilled, and partly to be accomplished in the world to come. For as yet we see not all things but see his subiection. As yet the wicked do rebel, and there is a greate conflict betwene the church and the world. But this we see now fulfilled, that Jesus who when he was here afflicted with diuerse torments, and in conclusion suffered the punishment of the crosse, and for mans cause tasted that which by manes iudgement is moche bitter and displeasing, but tasted it in such wise that he was not overcome therewith, seemed here by to be made lower then angels, who see neuer subiecte to death, nor any geite of paine: we see (I saye) that Jesus is now crowned with so great glory and honour, that it would perceiue how he being a faultlesse person, and free from all synne, suffered punishment of death according to the will of God, willing by this means to prouide for manes saluacion. For his death was not a punishment for any offence by him committed, but was the mere fauour of God towards mankinde, whom he would be of his free beneficence and greate liberalitie, haue to be redeemed by the death of his most innocent sonne Jesus Christ. And as he could not promote vs to the felowshipp of immortallitie unless he were God: so was it not meete that he, who created all things, and by whose moderation all things were gouerned, should suffer that which he created and made. Where were the sonnes indignitie if he were alone with the father.

2 Cor. xxiij. For it became him, for whom are all things, and by whom are all things, after that he had brought many sonnes vnto glory, that he should make the head of this situation perfecte throughe afflictions. For both he that sanctifieth, and they which are sanctified, are all of one. For which causes sake, he is not ashamed to call them brethren, saying: I will declare thy name vnto my brethren, in the middes of the congregation wyl I praise thee. And againe, I will put my trust in hym. And againe, he shall beare with me, and the crosse I will beare. God hath giuen me.

Therefore it was thought meete & conuenient vnto almighty God the father, that the sonne being the aurore and chiefe cause of all manes saluacion, should, after he were tried and proued by many afflictions, not onely purchase himselfe the heritage of euerlastyng glory, but also bring with hym many other chyldren, reconciled vnto the father by his death. And therefore he took vpon hym manes body, because that being man, he might purghe and purge manne of his offences. For the priest Christ which purifieth, and men that are cleaused and purged, as touchyng the nature of man, do issue of the same firste parent, like as they haue one common father in heauen. Wherefore the Sonne of God is not ashamed in the psalmes to call godly folke his brethren, when he speaketh thus as followeth: I will declare thy name vnto my brethren, and in the middes of the congregation wyl I praise thee. Doth not he here openly call his disciples brethren and againe in a certayne other place: I wyl put my trust in him. Nowe it is the parte of a proued chyld, to trust his father with all his hart.

Certes sith the father promised that he woulde put all thinges vnder hys sonnes fete, there is no doubte but he wyl saue those also, with whome the same trygueth. Agayne in an other place in the Propete Esay, the Lorde calleth his disciples his chyldren when he sayeth: I and my chyldren whom god hath geuen me. You heare the vocables o; names of kyndred.

Forasmuche then as the chyldren are partakers of fleshe and bloude, he also himselfe by nature to be parte with them that, (the same death) he myght expell bym that had loste by synne. death, that is to saye the deuyll, and that he myght deliuer them, whiche the same cause of death, wote all theyr lode some subdued vnto bondage. For he in no place reallyt offyns the angelicall the seide of abraham saith he on hym. Wherefore, in all thynges it became hym to be made lyke vnto his byrthyren, that he myghte bee mercifull and a faythfull hys prycke in thynges conceyning God, for to pouerge the peoples synnes. Forasmuche as he himselfe to be accepted, he is able to sucke them with that are accepted.

Because therefore these byrthyren and chyldren whom he speaketh of, be men whiche consist and haue theyr being of fleshe and bloude, he that of hys owne nature was heauenly, woulde take mans fleshe and bodie vpon hym, and therein be made lyke vnto those whom he woulde call vnto the felowshyp of the eternall kyndred, that he myghte expell bym who hadde the rule and lordshyppe ouer death, that is to saye the deuyll, and sette those at libertie, who were alwayes subiect vnto the scruitude and bondage of synne, whiche the same death caged ouer all mankynde. For whosoever is in bondage and subiectio of synne, the same is subiect vnto death. Now Christ myghte geue any kynge this honour, that he woulde take hys nature vpon hym, & become his brother, o; his kinsman. But accordyng vnto gods promise, he tooke on hym the seide of Abraham. He was doynge a Jewe of Jewes, a manne of man, subiecte vnto all the incommodities and cusses of our nature, to thurst, hunger, heate, colde, werines, payne, and death, because this likenes shoulde testifye the true kyndred of nature, and put vs in a sure beleefe, that he woulde not forsake those fo; whom he had suffered so great cusses, & displeasures, and whom he had ioynd vnto hym with so streighte a bonde of aliance o; consanguinite. Wherefore it was conuenient that he shoulde in all poyntes be made lyke vnto those, whom he would haue to be his byrthyren, that he mighte thereby put them in moze assuraunce to obteyne pardon; in asmuch as he, who tooke vpon hym thospre of an hie pryest o; bishop to make intercession vnto god to purge al the peoples synnes, and to reconcile mankynde vnto the father, shoulde seme by this reason, howe he would bee mercifull and faythfull to hys, not onely fo; that he was of the selfe same nature, but also because it chaunsed hym to be tryed and p;ured with innumerable afflictions of this world, to the intent he shoulde appeare the readiest to succour those, whiche should be tryed with the culls and aduersities of the last.

The paraphrase of Erasmus vpon the Epistle.

Ch. iii. Chapter.

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Wherfore holy brethren, partakers of the celestial calling, consider the ambassadour and his priest of our profession Christ Jesus, how that he is faithful unto him that put him in the office, such as was Moses in at his house. For looke howe much honour he (that hath builded a house) hath more than the house it selfe. So muche honoure is he counted more than of more then of osee. For euerie house is builded of some man. But he that ordeineth all thinges is god. And Moses receiue was faithful in all his house, as a minister, to heare witness of those thynges, whiche heere so hee spaketh afterwarde. But Christ (as a sonne) hath rule ouer the house, whose house are we, if we holde fast the confidence and the cryingng of that hope, vnto the ende.



Wherfore brethren, now that ye be purified by the blood of the sonne, & by the free goodnesse of God called to come to bee partakers of the life celestiall, to the intente you maye bee the more answerable vnto his benefites, consider howe excellent in dignitie is Jesus Christ, the ambassadour and bishop of your profession, that is to say, of euangelicall faith, and howe purely and vertuously the same behaued hymselfe to godwarde, of whom he was ordeyned in the whole congregation, ykelesse as Moses was commended for that he acquitted hymselfe as a faithful minister, in all his synagogue, which is the house and familie of god. But Christ deserued so muche the more honour and dignitie, as the maker of the house oughte more to bee honoured then the house it selfe. For euerie house is builded of some man. But he that hath ordeyned and made all thinges is god. & heretofore Moses was so conuerfaunt in the house of god, that he was a part of member, and not the autor and original cause thereof. And verily this vertuous & godly man Moses, is woorthy to be of great auctoritie among vs, because he behaued hymselfe faithfully in the same house, but yet as a minister of Godwarde and not as a sonne: he was in an other mannes house, and the other, that is to saye Christ, in his owne. And Moses brought onely figures & shadowes of those thynges which Christe should afterwarde disclose and open. But Christe as the maker and sonne guided his owne house, wherof we all are members whiche thowwe saye of the gospel, bee assembled together vnto his churche or congregation: so that we perseuer in that we beganne, that is to wit, if we dooe still abyde in the conceyte and agreeance of the house, and holde fast and obstinately vnto the ende the saythe whiche the spirite of Christ hath geuen vs, and also that glorious hope, by the which as the true natural sonnes of god, and brethren of Christ, we looke for the inheritance of heauen. For it shall nothyng auayle vs to haue heard the doctrine of the gospel, excepte we continually liue thereafter: For the greater be we wherby we are bounden to speake vnto vs, the grievouster shall our punishment be.

Wherefore (as the holy ghost saith) to dare ye will heare his voyce, harden not your
 hartes, as in the prophoking, in the dare of temptation in the wilderness, whiche voyce sa-
 the tempted me, prouche me, and saue my soules soueraine peace. Wherefore ye may
 youe with this generation, and saue: they haue alwaies erre in their iudgements, they
 verely haue not knowne my voyce, so that I swore in my wrath: they shall not enter into my
 rest. Whiche heade direction, telle as any time theye be in any of you a fronsaide: that
 subiecte unto unbelieve, that he should departe from the liuing god: but whiche ye one
 more saye, while it is called to daye: whiche any of you were paste paste the
 boundaries of time.

The text.

Wherefore ye must call unto your remembrance, what the holy god spea-
 keth in the iudicial psalme reproching the people to obey the voyce of wordes
 of god, like he being prouoked here grievously punisheth them, and sculde
 them from the rest and quietnes promised. To day (saith he) if ye will heare
 his voyce, harden not your hartes, as ye did when with your murmuring
 and rebellion ye prouoked God: what tyme he proued your patience in
 wilderness: wherof (saith he) your fathers tempted me, as men that would
 proue together: I would he that were haile to punnye trespasses of the lame
 and offendes, and they felte my iudgement, and such as would not breake my
 boordes, saue my boordes, and that the space of fouretye yeres. So long
 tyme they ledde about in wilderness: what tyme they flyinge out of Egypte,
 went into the lande wherof I promised them quietnes. Wherefore I was
 not contented with that nation and saue with my selfe: they haue alwaies
 erre in theyr hartes followinge theyr olde lustes: neither haue they knowen
 my voyce. And for this theyr disobedience I swore in my wrath: I would
 neuer be, that they should enter into the lande, wherof I promised them rest
 from the wayes of theyr iourneys. Ye haue heard, brethren, god that as
 sayng our fathers that they should not come to the lande promised them,
 unless they would continually obey his commaundementes. And we that
 throughte baptisme are deliuered from oure former synnes and offences, are
 undoubtedly departed out of Egypte, but yet we shall neuer come unto the
 immortallitie promised vs in heauen, excepte we shall continue in the obser-
 uance of sayth and christians charite. If wee looke backe vnto Egypte so
 taken, that is, if we fall agayne to the lustes of oure olde life, we shall be
 excluded from the fellowship and participation of the heavenly life. We ther-
 fore that there be not in any of you a fronsaide harte, and rebelling against
 the commaundementes of the gospell: or subiecte unto unbelieve in such
 sorte that the same returninge agayne vnto the vice once forsaken, and the
 price of death the denyll, departe awaye from the liuing god. But rather
 with dayly exhortations make it one another strong to suffer continually
 the paynes and traualles of this life, wherby God retyeth oute pure and
 true sayth so longe as the tyme is called to dare, that is to saye, so longe
 as we beate this mortall bodie, and as yet doetrauapill, as pilgrymes
 and strangers in the wilderness of this world, alwayes in respecte left
 any of us to be tempted with the ruffles of this life, but ledde as yet the
 assurance of tyme from the iourneys begonne, like as in tymes paste the
 hebrues our forefathers beinge weary of theyr long traouailing lodged after
 the fauoure of the portes whiche they left behinde them in Egypte.

The paraphrase of Erasmus byon the Epistle.

The text.

C We are made partakers of Christ, if we kepe sure (unto the ende) the beginning of the substaunce, so long as it is sayd: he sayd if ye will heare his voyce, haerdn not your hartes as in the pioushing. For some when they heare his pioushe: howbeit not all that came out of Egypt by Moses. But with whom was he displeasid fouer yeres? Was he not displeasid with them that had sinned, whose carcases were ouerthrowen in the desertes? Whome saith he that they should not enter into his rest, but into them that were not obedient, and we see that they could not enter in, because of unbeliefe.

Certainly we are graffed in Christ by baptisme and the profession of faith, but in such wise, that we may thow our owne default fall from him against nerther shall we otherwise come vnto the inheritance of mortallie promised be, excepte we kepe sure, and constantly vnto the ende the beginning and foundation of that felicitie, whiche was layed in vs by the gospell, still going forward in that was begonne, monyfyed thereto by thys saying whiche is continually spoken vnto vs: To day if ye will heare his voyce haerdn not your hartes, as in the pioushing. For some when they heare the Lordes voyce, bid them by dysobeying the same moue hym pioushing hym wythe, and indignacion agaynst them. Howbeit al byd not so whiche came out of Egypt vnder the conduct of Moses. And vnto thos that were not obedient it was giuen to come vnto the lande flowing with milke and honny: With whom was he displeasid fouer yeres? Was it not with them that had offended: howbeit thos entered not into rest, but their carcases were ouerthrowen in wilderness: with whom elles was he so much displeasid that he saith they should neuer entre into the velle promised them, but with those whiche obeyed not the voyce of god: we see them that god was on their sydes tyme, who bothe performad to the obeyent what he promised the, and to the disobedient that he manaced them with all. The obeyent came therrunto by their patience: the othes could not enter in because of theyr unbeliefe and incredulitie.

Chr. iii. Chapter.

The text.

Let vs feare therefore, lest any of you, forsakynge the promise of entering into his rest, should seeme at any tyme to haue been disobedient. For vnto vs is it declared, as best as we can to them. But it profiteth not them, that they heare the word: because that whiche heareth it, couerth it not with sayd. For he which heareth, doe enter into his rest, as he said: As much as I haue sowne in my weary, they shall not enter into my rest. And yet shall he bee long after the weales were made, and the foundation of the world layd. For he saith in a certaine place of the fourth daye on this wise, and god byd red the fruites had from of his mother. And in this place, agayne: I byd hat not class into my rest.



But Moses was vnto our fathers and elders, the same is Christe nowe vnto vs. And it was a worldly rest wherunto they hastened. We goe vnto the rest cristall. Lette vs therfore feare to despise the voyce of God who dayly speaketh vnto vs by the gospell, leste lyke as many of them were through their owne default disapointed of the hope and expectation

The paraphrase of Erasmus upon the Epistle.

rising day of the gospell abhorring from all the woordes of this worlde. For whosoever hath entred into this strait gate of God hath no more to be troubled from his woordes. as God rested from his labours after he had created and made the worlde. For he is brought into that life where there is no business, neither of labours, no, of griefes, or paynes.

The text.

Let us then, that firste entred into that gate, let us men take heed to the same. For if we shall be troubled by the woordes of the world, we shall be troubled by the woordes of God. For if we shall be troubled by the woordes of the world, we shall be troubled by the woordes of God. For if we shall be troubled by the woordes of the world, we shall be troubled by the woordes of God.

¶ Therefore while we are yet strangers in the wilderness of this life, let us not stand still, let us not looke backe, but with continual encouragement and frequent desire hasten to that true rest, whereunto our Captain Iesus calleth us. and let it not be long of us, that any of us shall be brought out to, fathers, who say we shall have no like punishment, as they had if we our like sinne offend. For he is that perfect man, who is to be regarded & praised on, that Christ Iesu the woord of God, living with us. For he is quick and strong in operation, and hateth them any thooch of us. For he is quick and strong in operation, and hateth them any thooch of us. For he is quick and strong in operation, and hateth them any thooch of us.

The text.

¶ For then, that we have a great hope in us, which is carried into heaven, we shall be the friends of God, let us be of the possession of God. For if we shall be the friends of God, let us be of the possession of God. For if we shall be the friends of God, let us be of the possession of God.

¶ Seeing then we have an hope, which is carried into heaven, let us be the friends of God, let us be of the possession of God. For if we shall be the friends of God, let us be of the possession of God. For if we shall be the friends of God, let us be of the possession of God.

He was

He was tempered with all kinde of euils the which our lyfe ys combred with all, howbeit he returned againe into heauen a requizite to tribul-
 tion & we trusting on his ayde, should not be worried or overcome wth afflictions, but courageously goe through wth the reste of euill asking frauile the which he came vnto. For he was, as to ouer cause afflicted, beaten, sperte vpon, and crucified as an hateful person, where he was innocēt and guiltlesse but only to paye for vs who are in very hee hurtfull carriages, and inners from al ouer times and in times. He hath not changed his affection towarde vs, so that we should thinke not a waye from vs by our ouer vicious behaviour and folowardes. Therefore trusting on his mercie, let vs goe vnto his lease, not his terrour, but appeale his mercie why he is ready to helpe, and not to destroye vs. let vs come boldly passinge no doubters to obtaine mercie at his handes, whereby ouer times maye be pardoned, and graces so giuen that maye furnish vs with heavenly graces, and helpe vs so ofte as we shall require. For we muste desire no ayde but of hym ouerly, of u. heare we should to haue our rewardes.

The. v. Chapter.

For euery her priest that is taken from amonge men is assumed for men, in things pert-
 ayning to God suffereth reuend and for p^{ro}p^{er} thing. For he is all haue things, and on the
 igne agone and on them but is out of the mappe for a man. As he hath a feare of God
 part himselfe in the end to the end of the world. He should be offer to God,
 as he is to God. As for the people. And in man should be done with him selfe: but he
 that is called of God do these things.

The text.



Archbishop it is an blage amonge the Jewes that
 euery her priest chosen from amonge men, be orde-
 ard for this purpose, & in such busineses as chaunge
 betwixt God & man, he is a mediator betwixt
 both, make intercession for man, in such wise
 that if God be any thing displeas'd with mannes
 offences, he may appeale his wrath by gifts and sa-
 crifices direct vnto the which he prayeth for the dig-
 nities sake of hys petitione, come in such wise by
 which with God, that he is not yet free from mannes infirmitie, so there-
 fore he maye be the readier to take compassion on them, who haue sinned
 through ignorance and ignorance. Inasmuch as he hym selfe is subiecte
 vnto the same infirmitie, in that he is of the selfe same nature that they be
 of. For such are sooner soay for other mannes euils and displeasurs,
 as haue them selues learned mercy and compassion by the askinge of like
 euils and displeasurs, and he is gladder to reuend of other mannes errors
 and offences, which fall vnto other mannes, or at the least wth is in
 leoparde to fall. And for this cause Moses prayd ought as well to offer
 sacrifice for hys owne synnes, as he offerd for the peoples offences.

The paraphrase of Caluins upon the Epistle

the text.

And he that is a man this way... the patriarche... Abraham... the people... the promise... the law... the gospel...

And the lawe of Moses... the lineage of Leui... the promise of Abraham... the lawe of Moses... the gospel of Christ...

the text.

And he that is a man... the promise... the law... the gospel... the church...

And he that is a man... the promise... the law... the gospel... the church... the world...

Wherefore he is habile to bring those into saluacion whom he hath begun en
 lace, because they haue hym alwayes a ready sacrifice by whose meanes they
 may come vnto god for a helpe in euery thing to the intent that whensoever neede
 requireth he may make intercession for vs vnto god so, he hath not so offer
 ed a sacrifice that it would profit vs a fewe short while but that it should be
 quantable to all men and all times but in especiall for god. Wherefore
 from the lawe was leued and profited it was meete that our heuynly sacrifice
 should be also be such a one that should stande without decaye vnto the end,
 for it representeth the conspersion of goodnes bestowed by aboue all the hea
 uens vnto medelth of our sinnes by a sacrifice ad hoc offered by Iesus chris
 t first to his owne sinnes and then for the synnes of all mannes for what manour
 of sinnes these were they who the lawe had orde to be made at one with
 god, but to whom they made intercession for other mannes offences what
 manour a sacrifice was that which to the lawe it seemed was of necesse offer
 tynted to be made agayne at the present tyme and no tyme of the owne tyme
 vnto him the iustice of the whole world, and no sacrifice offered by a sacrifice for
 a sinne not a best sacrifice of one proper person for Iesus lawe as it
 was weake and vnprofitable so it is of one such like person as were sub
 iect to a sinne. But if we be of the object that I speak of right now which
 declareth that a better lawe shall succede in the end of his owne offering that
 we may indifferently but the best, some of god are led to surmose that
 he at all times and meete to make intercession for vs for that neither death
 can take him away, neither any inhumane be hym, to be a continuance and
 perfite benefice for vs.

The. xiii. Chapter.

Of the changes whiche we haue spoken, this is the pith that he saith whiche we haue to
 do with on the one hande of the lawe of moyses and on the other hande of the lawe of
 Iesus chris t. The lawe of moyses was a shadowe of goodnes and no maner of substance
 for it was made to profit us for a fewe short while but that it should be quantable
 to all men and all times. The lawe of Iesus chris t is a substance and no shadowe
 for it is made to profit us for all times and for all mannes sinnes. The lawe of
 moyses was a sacrifice of one person for the sinnes of many. The lawe of Iesus
 chris t is a sacrifice of one person for the sinnes of all mannes. The lawe of
 moyses was a sacrifice of one person for the sinnes of one person. The lawe of
 Iesus chris t is a sacrifice of one person for the sinnes of all mannes.



Of the changes whiche we haue so largely
 entreated of before, the chiefe pointe and effect is,
 that hereafter we haue not in admiration Iesus chris
 t's sacrifice for we haue one to offer in all pointes
 that he offered on the right hande of the throne of
 god in heauen, so the sacrifice he maye daily make,
 no, those figuratiue sacrifices prescribed by Moyses,
 but the cleve and heauenly sacrifice, and bee within the tabernacle,

Howe God complainerly that that firste testamente was unprofytable, and promyseth a better and of more excellent speakeinge in the Prophete. Yete inpt on this wyle. Beholde the dayes come sayeth the Lorde. I wil for the vpon the house of Israel and vpon the house of Iuda a newe testamente not lyke the testamente whiche I made wyth their fathers in the day when I toke them by the handes to bryng them out of the lande of Egypte: because they continued not in my testamente, I againe for my part regarded them not sayth the Lorde.

For this is the covenante that I wil make wyth the house of Israel, sayeth the Lorde, when I wil not graue my lawes in ston or booke no hart bene proued in wyne. but will put them into their myndes and write them in their heartes. And I wil be verely thep God and salue thep that be belyng my people. And yet that they gve no doctrine or hande out to an other, so luche wyse that euery man shall be compyled to instructe his neighbours, and euery one his brother sayenge knowe the Lorde. vpon a tyme not ane for them a tyme. I wil, but all the people of the worlde shall knowe me

from the iente unto the ycrates. that I wil be made merciful vnto thep that they shall not be in any fault. And they shall not be in any fault. And they shall not be in any fault. And they shall not be in any fault. And they shall not be in any fault.

And they shall not be in any fault. And they shall not be in any fault. And they shall not be in any fault. And they shall not be in any fault. And they shall not be in any fault.

And they shall not be in any fault. And they shall not be in any fault. And they shall not be in any fault. And they shall not be in any fault. And they shall not be in any fault.

Chapter 8.

The olde testamente then sheweth beeing aduancements and strengthes of God and worship to him. For the old was a tabernacle of man made. Nowe is brought forth the table and the newe. The which is of substance. But with all that. The old was that a tabernacle, which was made of man's hand. Nowe is brought forth the table and the newe. The which is of substance. But with all that. The old was that a tabernacle, which was made of man's hand.

The text.

The paraphrase of Erasmus upon the Epistle

of the apostle Paul to the Romans concerning the nature of the human mind and the corruption of the will, and the necessity of the grace of God for the redemption of the soul.

¶ The first chapter of this epistle is divided into three parts. The first part contains the apostle's salutation and his declaration of the purpose of his writing. The second part contains his declaration of the universality of sin, and the third part contains his declaration of the necessity of the grace of God for the redemption of the soul.

¶ The second chapter of this epistle is divided into two parts. The first part contains the apostle's declaration of the necessity of the law for the redemption of the soul, and the second part contains his declaration of the necessity of the grace of God for the redemption of the soul.

The text

¶ The third chapter of this epistle is divided into two parts. The first part contains the apostle's declaration of the necessity of the law for the redemption of the soul, and the second part contains his declaration of the necessity of the grace of God for the redemption of the soul.

¶ The fourth chapter of this epistle is divided into two parts. The first part contains the apostle's declaration of the necessity of the law for the redemption of the soul, and the second part contains his declaration of the necessity of the grace of God for the redemption of the soul.

The text

¶ The fifth chapter of this epistle is divided into two parts. The first part contains the apostle's declaration of the necessity of the law for the redemption of the soul, and the second part contains his declaration of the necessity of the grace of God for the redemption of the soul.

of **M. Baile to the hebrines.** Cap. 15: Fol. 15.

For as it is read in the booke of Exodus when Moses had read off
the lawe of God unto the people and declared unto them what reward they
shoulde take after they kept the same and what punishment they shoulde
take if they did not regard it according to the covenants made
betwene God and the people shoulde be confirmed by those a cuppe and
then mingled the bloude of Calues and Goates with water and purple
wool and sprinkled both the booke out of the which he read the Lawes com-
maundments and likewise all the people with Purple saving this is the
lawfulling bloude and consistes of that testament whiche God hath com-
maunded you to kepe. And was not onely contented thus to doe but sprin-
kled also with bloude the tabernacle and all the holy vessels therein whiche
they were to sacrifice. Likewise in all other rites and appointed customs
what thinges so ever were purified according to the participation of Mo-
ses lawe, were purified with bloude. And thus was there anye remission of
sins but by shedding of bloude.

It cometh then that the simple uses of earthly thinges be purified with such thinges
as are called the purgatories. For they be purified with water and wine if they are
of that nature and substance. And if they be of another nature and substance
they are purified with other things but chosen into water because it is appointed in the
lawe of God to be used to offer with it. Likewise the purgatories that are called
the purgatories are purged with water and wine because they are of that nature.
But now in the sense of the lawe be they be appointed to purgation by the
shedding of blood. And so it is appointed that all men should be purified
with blood for redemption. And so it was that the lawe was given to the
people and that they should be purified with blood. And so it was that the lawe
was given to the people and that they should be purified with blood.

The text.

And thus it was convenient that such thinges as in earth represented
the multitude and manifold of heavenly thinges shoulde be bent with such
maner of grosse and carnall purifications. And when heretofore was
come to light, then was it mete that the heavenly sacrifices themselves
be made with better oblations and cause a better puritie. For as I have
said even all that Christe did in earth is heavenly. For truly he entred
not in to the holie place made with handes whiche we rather supposed shoulde
then be holy in deede and maye be counted into a profane place and were
nothing else but certaine shadowes and figures of thinges that were better
holie but entred into better heaven where as whether God immortall with
his holy angels beate hymn he as a useful Bishoppe maketh intercession for
his people. For he purchaseth by his owne blood and by his owne
charitie of his fater and fere charitie he shoulde for us and that he be
with so effectfull a sacrifice that it shal not be needfull for hym ever praye to
do the same againe as the holy spirit of the new testament entred in to the
holie temple peace of the temple peace. And thus it was that the lawe
was given to the people and that they should be purified with blood.
And thus it was that the lawe was given to the people and that they should
be purified with blood.

of S. Paule to the Hebrews. Chap. 11. Fol. 11.

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proposed on
to the Hebrews
were to have reached again: but now they be
of the same.

The first is the Hebrews' ceasing to have the promise of the land of Canaan, which was given to their fathers, and which they were to have received again: but now they be of the same.

Jacob.

The paralytike of Erasimus by on the Epistle

The text is a Latin passage, likely the beginning of a letter or a section of a book. It starts with a large initial letter 'S' and contains several lines of text in a Gothic script. The text is partially obscured by a watermark.

The text.

The text is a Latin passage, likely the main body of a letter or a section of a book. It starts with a large initial letter 'S' and contains several lines of text in a Gothic script. The text is partially obscured by a watermark.

The text.

The text is a Latin passage, likely a specific section or a reference within the letter. It starts with a large initial letter 'S' and contains several lines of text in a Gothic script. The text is partially obscured by a watermark.

The text is a Latin passage, likely the end of a letter or a section of a book. It starts with a large initial letter 'S' and contains several lines of text in a Gothic script. The text is partially obscured by a watermark.

of S. Paule to the Carthus. Cap. 16. Fol. 101.

The faith of John when he was borne was better than that of any other

... the faith of John when he was borne was better than that of any other ...

where

... where he was great ... respects unto the reward.

... the father of John ... the people ... the reward.

101

... the reward ...

The same John putting his trust in the word of God holding attempt ...

DDDDDD

The parabrase of Erasmus upon the Epistle

thereby the whole a-bode of Aleppo and Ben all the first of the month of August
 at caroe of the people of the city to be taken in their cases and ruled by the
 eldaine of the city and the city of Aleppo the men of the city of Aleppo the
 chad Lamech with his Lamech it was the first of the month of August of
 the case with both the posts of the house and the city of Aleppo the
 not yet letters with the hands of the daughter of the city of Aleppo.

The scene.

The faith they passed through the sea for as by the lake which was in the city of Aleppo and
 had a width of 200 paces and a depth of 200 paces

Then after when the sea felted the fish began to be found by the side of
 the lake the fishermen at the stroke of the net which was drawn up
 was in the middle that it passed through as well as to be drawn up by the
 side of the lake the people of the city of Aleppo the men of the city of Aleppo the
 chad Lamech with his Lamech it was the first of the month of August of
 the case with both the posts of the house and the city of Aleppo the
 not yet letters with the hands of the daughter of the city of Aleppo.

The scene.

The scene the market of Aleppo for some after they were rampants about seven
 days

What thing in the market of Aleppo after the market of Aleppo after they were
 the market of Aleppo for some after they were rampants about seven
 days

The scene.

The scene the market of Aleppo for some after they were rampants about seven
 days

If sufficient it was also a notable example of faith that the historian of Aleppo
 had before received the spirit of God in the city of Aleppo and the case
 of the people of the city of Aleppo the men of the city of Aleppo the
 chad Lamech with his Lamech it was the first of the month of August of
 the case with both the posts of the house and the city of Aleppo the
 not yet letters with the hands of the daughter of the city of Aleppo.

The scene.

The scene the market of Aleppo for some after they were rampants about seven
 days

Thus seeing that among so many wonderfull acts of our forefathers
 there was none at all notably observed about the side of Aleppo for the
 purpose of the city of Aleppo the men of the city of Aleppo the
 chad Lamech with his Lamech it was the first of the month of August of
 the case with both the posts of the house and the city of Aleppo the
 not yet letters with the hands of the daughter of the city of Aleppo.

The paraphrase of Erasmus byon the Epistle

those who were formerly ... their ... al ...

The text.

... the ...

... the ...

... the ...

The text.

... the ...

... the ...

of S Paule to the Hebrewes. Cap. xii. Fol. xxiij.

The firste Chapter of the Epistle of S Paul to the Hebrewes. The firste Verse is thus written. We have had a greater multitude of witnesses that have suffered martyrdom for the sake of Jesus Christ. And we have seen the blood of those who have shed for him. And we have seen the blood of those who have shed for him. And we have seen the blood of those who have shed for him. And we have seen the blood of those who have shed for him.

The xii Chapter

And now we are compassed with so great a multitude of witnesses that have suffered martyrdom for the sake of Jesus Christ. And we have seen the blood of those who have shed for him. And we have seen the blood of those who have shed for him. And we have seen the blood of those who have shed for him. And we have seen the blood of those who have shed for him.

The text,



And now we are compassed with so great a multitude of witnesses that have suffered martyrdom for the sake of Jesus Christ. And we have seen the blood of those who have shed for him. And we have seen the blood of those who have shed for him. And we have seen the blood of those who have shed for him. And we have seen the blood of those who have shed for him.

The paraphrase of Erasmus upon the Epistle

The first thing that I have done in this translation is to follow the
 sense of the original as far as I could, and to use such words as
 are most proper to express the meaning of the author. I have
 endeavored to make the style plain and easy, and to avoid all
 unnecessary words and phrases. I have also endeavored to
 make the sense of the original as clear as possible, and to
 use such words as are most proper to express the meaning of
 the author. I have also endeavored to make the style plain
 and easy, and to avoid all unnecessary words and phrases.
 I have also endeavored to make the sense of the original as
 clear as possible, and to use such words as are most proper
 to express the meaning of the author. I have also endeavored
 to make the style plain and easy, and to avoid all unnecessary
 words and phrases. I have also endeavored to make the sense
 of the original as clear as possible, and to use such words
 as are most proper to express the meaning of the author.

The first,

but, if I were to be for a while, to the intent that ye
 sent him to the city to
 ...

I have also endeavored to make the sense of the original as
 clear as possible, and to use such words as are most proper
 to express the meaning of the author. I have also endeavored
 to make the style plain and easy, and to avoid all unnecessary
 words and phrases. I have also endeavored to make the sense
 of the original as clear as possible, and to use such words
 as are most proper to express the meaning of the author. I
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 to avoid all unnecessary words and phrases. I have also
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 possible, and to use such words as are most proper to
 express the meaning of the author. I have also endeavored
 to make the style plain and easy, and to avoid all unnecessary
 words and phrases. I have also endeavored to make the sense
 of the original as clear as possible, and to use such words
 as are most proper to express the meaning of the author.

of St Paul to the Hebrews. Cap III. Fol 111.

... and all these things as well I have written as in those which
I have written to you to give you an abundance of grace and peace
with all them that love the truth and have peace of conscience
because they have followed the truth without offence of conscience
wherein they have been diligent. For we have had a high priest
of the order of Melchisedec who is a priest forever according to the
order of Melchisedec.

For the angels were made of the elements of the world
and are subject to corruption and death as the world is.
But Christ was made of the substance of Mary and is the
eternal Son of God who has not been subject to corruption
or death.

For as the Son of Man he was made subject to suffering
and death that he might die for us and rise again
and ascend into heaven and sit at the right hand of God
our Father and send down his angels to minister unto
us throughout the course of our life.

For he is not subject to corruption and death as the
angels are. For he was made of the substance of Mary
and is the eternal Son of God who has not been
subject to corruption or death.

For as the Son of Man he was made subject to suffering
and death that he might die for us and rise again
and ascend into heaven and sit at the right hand of God
our Father and send down his angels to minister unto
us throughout the course of our life.

For he is not subject to corruption and death as the
angels are. For he was made of the substance of Mary
and is the eternal Son of God who has not been
subject to corruption or death.

111

In the meantime our weakness and infirmity were
made up of our weakness and infirmity. And as we
were made up of our weakness and infirmity so were
the angels made up of the elements of the world.
For we have had a high priest of the order of
Melchisedec who is a priest forever according to the
order of Melchisedec. For the angels were made
of the elements of the world and are subject to
corruption and death as the world is. But Christ
was made of the substance of Mary and is the eternal
Son of God who has not been subject to corruption
or death. For as the Son of Man he was made
subject to suffering and death that he might die
for us and rise again and ascend into heaven and
sit at the right hand of God our Father and send
down his angels to minister unto us throughout
the course of our life. For he is not subject to
corruption and death as the angels are. For he
was made of the substance of Mary and is the eternal
Son of God who has not been subject to corruption
or death.

Infecton.

of St. Paul to the Hebrews. Cap. xix. Fol 176

Faint, mostly illegible text from the top half of the page, appearing to be the main body of a letter or treatise.

A block of faint text, possibly a footnote or a separate section, located below the main body of text.

Handwritten text or a marginal note on the right side of the page.

A second block of faint, mostly illegible text, likely the bottom half of the main body of the letter or treatise.

The paraphrase of Erasmus vpon the Epistle

Let vs continue in this heauenly temple, & serue God with suche reuerence and feare, that we may with puritie of minde and conscience please him, who requireth not from hence forth any other kinde of sacrifice. If our forefathers were afearde to do any thyng whyles they were making of their sacrifices wherewith they shuld offend the eyes of men: how much more hede the ought we to take in these spirittuall sacrifices lest we do any thyng whiche maye offend the eyes of almyghtie God. If in tymes past he wers in daunger who came vnto the holy places without due obseruation of certayne ceremonies: how much greater peryll then shall we be in if we presume to come with vncleane myndes vnto God, who is not a bodely fyre, the which as it is kindled, so may it be quenched agayne) but a fyre ful of strengthe and efficacy, and also suche a one as bynnygeth to nought and destruction what thyng soeuer it lusteth.

¶ The. xiii. Chapter.

Let brotherly loue continue. Be not forgetfull to lodge strangers. For thereby haue diuerse men lodged angels vnto vs. Remember them that are in bondes, euen as though ye were bound with them your selues. We mynde full of them which are in aduersitie, as ye which are yet in the body. Wedlocke is to be had in honor among all men, and the occa- sionerly led. As for whokeepers and aduoutrers God shall iudge them. Let your conuersation be without couetousnes, & be content with suche thinges as ye haue already. For ye hath sayd: I wil not faile the neither forsake the: so that we may boldly saye the Lorde is my helpe, and I will not feare what man maye do vnto me. Remember them whiche haue the ouersight of you, which haue spoken vnto you the wordes of God, whose sayde is that ye folowe, and consider the ende of their conuersation.

the letter.

Let brotherly loue contynue among you, seng that ye are mem- bers of the same bodye. Loue ye not suche onely as are daylye conuersant with you, but also those whiche resort as straungers vnto you. For hospitalite is highlye commended before God, in so much that herebye Abraham deserued to receiue vnto him selfe Angels to lodging when he thought he had done that good tourne and pleasure vnto men. Furthermore Christen charitie requireth also this, that the calamitie of suche as are in prison and bondes for the professing of Christe moue you no lesse then if your selues were in lyke case: and that their torment and payne (who are likewise afflicted with diuerse euils and ad- uersities) so kynde you to pittie and compassion, that it maye herebye appeare that you haue a bodye subject to the selfe same euils, and are not compassion- lesse for those paynes and sorowes whiche the membyes of the same bodye do suffre. Let wedlocke, the whiche beyng kept as it oughte to be had due ho- nour, euen among the heathen people, be likewise had in honour and reuerence among you: and let not the bed of matrimonye be defiled with any kind of ad- uourtry. As for whokeepers & aduoutrers God shall iudge the. Let your con- uersation be without couetousnes, in such wise that you maye contente your sel- ues with such thinges as you alreadye possesse, as meene liuing without pro- uision and care for any thyng to come. For god made such a promise vnto Iosue, & in Iosue to al that put their cōfydence & trust in him: I wil not faile the, saith he, neither forsake the: so that trusting on him, we maye boldly saye as the prophet saith in the mysticall psalme: The lorde is my helpe, I will not feare what man maye do vnto me. Regarde you those that haue the ouersight of you, of whom you haue receyued, not mannes doctrine, but the wordes of God, and see that they lacke nothyng necessarie for them, vnto whose wordes lyke as at the begynning you gaue credence, so loke vpon their sayunge as on a marke, and folowe their faith, consydering how constantly they abyde in the profes- sion of

tion of the gospell into their lynes ende. The gospell once taughte a righte, is alwayes most stedfastly to be holden and obserued.

Jesus Christ yester daye, and is to daye, and the same continually for euer. We not eacied aboute with diuers and strange teyninge. For it is a good thyng that the heart be stablyshed with grace, not with meates, whych haue not profyted them that haue had thei paynne in them. We haue an aulter wherof they maye not care whych stode in the tabernacle. For the bodies of those beastes whose bloude, is broughte in to the holie place by the high prieste to poure synne, are burnt without the tentes. Wherfore Jesus also to sanctifie the people with his owne bloude suffered without the gate. Let vs go furtue therfore vnto hym out of the tentes, and iudice rebuke wryth hym. For here haue we no continuing cite: but we seeke one to come.

The text.

For as Jesus Christ was yesterdaye, and is to daye, and continually shall be eyme without ende, and neuer shall be chaunged: so shall his doctryne continue for euer. Therefore abyde you stable and stedfast therein, and be not as yemie, leaping vpon no sure foundation, carped aboute with newe and diuerse lea-nyng. The lawe of Moyses taughte no other thyng then the gospell nowe teacheth, but after an other fashion. It is a poynte of folly to sticke styl vnto shadowes, after that vertue is come to lycht. And yet are there some which reuolue agayne the olde Iewyshe religion nowe abrogate, and dysanulled, holdyng opynon that vertue and godlye lypunge standeth in meates and corporall lobe, the whiche thynges such: as haue superstitiously obserued, haue nothing profyted thereby to thair purgynge of vngodlynesse. Whoso desyret to attayne perfyte and true godlynesse, which hath not an euery shadowe of vngodlynesse, but stablysheth the mynde with a cleare conscience befoze God: lette hym continew in grace and fayth, and leane vpon this foundation whiche Christe hath layde, and then shall he not waue with Jewyshe superstitions. Let the Jewes counte it a holy thyng to absteyne from certayne meates, even frome suche as are offred by in sacrifice. We also haue a myche holier aulter, wherof it is not lawfull for them to eate, who beyng gyven as yet vnto the ceremonye of the lawe, knowe not the grace of the gospel, wherby is gyven true soules health and saluation. For, accordyng vnto the prescription of the lawe, the carcases of those beastes whose bloude is accustomedly offred for synne by the high prieste in the tabernacles called holy, are by commaundement burnt withoute the tentes, as though the bloude had in it some holy thyng, notwithstandinge the bodies, as thynges vncleane and despyed, are carped oute to be burned in vnholye places, and therfore theye absteyne from them, as from vncleane meates. These folke haue the shadowe, but we embrace that which the shadowe hath signified. They were neuer the holier in mynde after they were sprinkled with blood, neither were they any wher the cleaner because they absteyned from eating of þe bodies, fens their soules were whollye defiled w synne a viciousnes. We embrace Jesus our sacrifice & his priest, who, as it were alludynge to the figure of the lawe, would be crucified without the gate of the cite of Ierusalem, there to poure his people with his most precious bloude, whose example we must not superstitiously, but deuoutly folowe. And this shall we do, if we also take vp our crosse, & folow him goyng out fro the companye of men, as fro a knot or fellowship of vncheyuous persons. Let vs likewise go out, & departe fro madyng with this world, & take more pleasure to suffre reproch for Christes sake the to take þe reuention of worldly glory. Let vs byd this earthly cite fare well, who haue not here a continuing cite, but loke after one to come, whiche is celestiall and euerylastyng.

The paraphrase of Erasmus upon the Epistle

Merely he goeth out of the citie, who so putteth away and subdueth chaffertions and lustes of the fleshe, and wholye giueth himselfe to heauenly contemplation.

¶ he xxxc.

By hym therefore be our offer sacrifice of laude alwaies to God, that is to say: the frute of those lippes, which confesse his name. To do good & to ascribe togger not, to with suche sacrifices God is pleased. Obeye them that haue the ouersight of you, and submit your selues vnto them, for they watch for your soules, such as they that must geue accomptes: that they maye do it with ioye, & not with griefe. For that is an vnprofitable thinge for you.

We offre not by our sacrifice within the walles, but goe in lyke maner out of the citie with our hie preist Christe, and continuallye offre a certayne sacrifice pleasaunt and acceptable vnto God thowse hym, not any beast, nor corne of the fildes, but the fruite of lippes, of lippes. I saye, not alonelye of the bodie, but also of the soule by the whiche we acknowledge the benefytes of God towards vs, and haunge Christes crosse in remembraunce, render thanks for the remission of our synnes, and so manye graces as we are endued with all. Of this aunter the Jewes are not partakers, who abyde still within the walles, and loue nothing but that whiche is carnall. Howe learne you also an other kynde of sacrifice, worthy to be a sacrifice of the gospell, whiche we muste continuallye make to please almyghtie God with all.

Our neyghboure is to beholpen with our benefites, and yf the same be in necessity, then ought we to succour him with chaite of our goodes and substaunce. For by suche sacrifices goddes fauour is sooner obteyned, then by the trilling obsecraunces and constitutions of the Jewes, without regarde of our christi-an brother. Obey you those whiche haue the ouersight of you, submittyng your selues vnto them, although they be euell persons, so long as they go not aboute to enforce you to vngodlynesse. For when they doe accordyng to their office and vocation, they watche for youre soules inasmuche as they prouoe for your soule health and saluacion, and that with their owne peryll, because they shall geue an accomptes of their ministration vnto almyghtie God, from whome all powre cometh. You shall greaue case them of their burthen, yf you shewe your selues obsequious and obedient vnto them, to the entente that what so euer they do, they maye doe it with righte good will and gladye, rather then with euell will and grudgyng. For that is bothe greuous vnto them, and also vnto you vnprofitable. It greueth them that they haue taken so muche payne without any profite. On the other syde, it is not expedient for you to provoke goddes wrath agaynst you, thowse your disobedience.

¶ he xxxc.

Praye for vs, for we trust we haue a good conscience among all men, & desire to true benignity. But I desire you the more, that ye so do, that I maye be restored to you the sentence. The God of peace that brought agayn from death our Lorde Iesus the great benefite of the wepe through the bloude of the euelllasting testament, make you perfect in all good works, so as his will & bying to passe, that the thing which ye do, maye be pleasaunt in his syght through Iesus Christ. As whom be prayse for ever while þ world endureth sinnes.

Praye ye vnto God for my brethren and me. For (as it semeth) I ought to be nombred among your good pastours and byshoppes. Whether I be allowed of all men or no, I cannot tell, yet I trust I haue demeaned my selfe as
honesty

honour and good conscience woulde amonge all those whiche are desirous to lyue after the rule of the gospell. And this do I the more earnestly desyre you to do, to thentent I maye the sooner be restored vnto you agayne. In the meane season I likewise praye for you, that it maye please God thauentout of peace whiche hath rayled awayne from death that chiefe shepherd and pastour of his shepe our Lorde Iesus Christe, who when he was retyred entred into heauen thoro we his bloude, there to make intercession for vs, vnto the father, with the whiche bloude he hath hallowed the newe and enclassyng testamēt: I praye for you, I say, that it maye please him to make you profite in all good woorkes, to thentent you maye satisfie and accomplishe his will, and that it maye further please him to bring to passe that the thinge whiche ye do may be pleasaunt and acceptable in his sight, and that thoro his sonne Iesus Christ, who is alwayes present and setteth forth our sacrifices: vnto whom all gloire is due, not onely in this present lyfe, but also for euermore. Amen. There is nothing that we can chalenge and ascribe vnto our selues for our well doinges. It is his gyfte, and cometh of him what so euer we doe wherewith God is pleased.

I beseeche you brethren, suffice the woerde of exhortacion: for we haue written vnto you in fewe wordes. Ye knowe our brother Timothee, that he is at Iherosolym with whom ye shal be comē shortly: I wyll see you. Salute them that haue the ouersyght of you, & all the causes. They of graie salute you, & cease be with you all. Amen. The text.

These thinges haue I written for your exhortacion, desyryng you to take in good parte that I haue done of a good wynde and purpose. I haue written vnto you in fewe wordes, as he who purposeth shortly to see you. You shal vnderstande that Timothee is not with me at this present. For I haue sent him to an other place. If he retouerne shortly I wyll come with him and see you.

Haue me commended to all suche as haue the ouersyght of you, and furthermore to the whole compaigne of sayntes or good christians. The Italians salute you. The grace and fauour of god be with you all. Amen.

¶ Thus endeth the Paraphrase vpon the Epistle to the Hebrues.